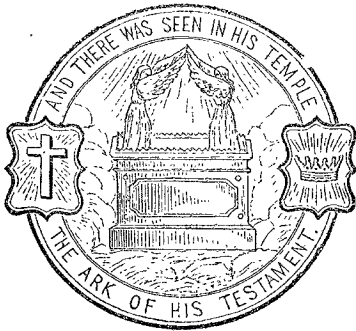


ADVENT REVIEW



And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

"CLING TO THE MIGHTY ONE."

The following curious poem, formed from different Bible texts, is worth preserving.

Cling to the Mighty One, Cling in thy grief;	Ps. 89: 19. Heb. 12: 11.
Cling to the Holy One, He gives relief;	Heb. 7: 26. Ps. 116: 6.
Cling to the Gracious One, Cling in thy pain,	Ps. 116: 5. Ps. 55: 4.
Cling to the Faithful One, He will sustain,	1 Thess. 5: 24. Ps. 55: 24.
Cling to the Living One, Cling in thy woe,	Heb. 7: 25. Ps. 86: 7.
Cling to the Living One Through all below.	1 John 4: 16. Rom. 8: 38, 39.
Cling to the Pardoning One, He speaketh peace;	Isa. 55: 7. John 14: 27.
Cling to the Healing One, Anguish shall cease.	Ex. 15: 26. Ps. 147: 3.
Cling to the Bleeding One, Cling to his side;	1 John 1: 7. John 20: 27.
Cling to the Kisen One, In him abide;	Rom. 6: 9. John 15: 4.
Cling to the Coming One, Hope shall arise;	Rev. 22: 20. Titus 2: 13.
Cling to the Reigning One, Joy lights thine eyes.	Ps. 97: 1. Ps. 16: 11.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,

PREACH THE WORD. 2 Tim. 4: 2.

GLORY TO GOD IN THE HIGHEST.*

BY ELD. JAMES WHITE.

TEXT.—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14.

This song of the angels came at an interesting time. The words of the prophet, Isa. 9: 6, were then fulfilled. The Child was born, the Son was given.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there

* Delivered in Battle Creek, Mich., Jan. 9, 1870. Phonographically reported by J. H. Waggoner.

was with the angel a multitude of the heavenly host praising God, and saying, *Glory to God in the highest, and on earth peace, good will toward men.*" Chap. 2: 7-14.

God so loved the world that he gave his Son to save man. It was a time to give glory to God. The time had come for all to respond, *Glory to God in the highest.* The angels gave him glory, as they sung this song in the cars of the shepherds. *Glory belongs to God.* It was given by the angels first. *Glory to God in the highest!* It was his due.

God's goodness was manifested in a higher degree in the gift of his Son to redeem us. *Glory to God in the highest!* The greatest gift God himself could bestow was now given to restore fallen man. Let all join in response to the angels. *Glory to God in the highest!*

But was the Christian dispensation to be the period when peace should prevail over the earth? No. The angels, as they struck the glad note of "*Peace on earth,*" looked forward over the long period of the great controversy between Christ and his angels, and Satan and his angels, to the time when the final victory shall be gained, and the earth will be in the possession of his friends. Here our temporal-millennium friends make a grand mistake. The angels, as they struck this note, looked beyond this period of probation, to the time when Christ shall have subdued all his enemies.

"I have not come to send peace on the earth." This is enough to lead any man to locate the period of peace on earth beyond this dispensation. He now sends rather a sword, and division, even to families, two against three, and three against two. This prophecy of peace on earth is sometimes so misapplied as to lead men to sacrifice truth itself for peace. Some have the impression that we may believe, or do, as we please, so that we live in peace one with another. It is a perversion of James 3: 17, which says, "*The wisdom which is from above is first pure, then peaceable.*" Purity is before peace. Truth with a sword is always better than error with peace.

How proper for angels to begin this song with "*Glory to God in the highest!*" He is the Creator, both theirs, and ours. And we may join with them in the song, "*Glory to God in the highest!*" There are three Psalms which especially express this sentiment of praise. It may not weary you for me to read them.

"Praise ye the Lord. Praise ye the Lord from the heavens. Praise him in the heights. Praise ye him, all his angels. Praise ye him, all his hosts. Praise ye him, sun and moon. Praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded and they were created." Ps. 148: 1-5.

In the work of creation alone there is enough to call for the praise of God.

"He hath also established them forever and ever. He hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps; fire, and hail; snow, and vapor; stormy wind fulfilling his word; mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; creeping things, and flying fowl; kings of the earth, and all people; princes, and all judges of the earth; both young men, and maidens; old men, and children. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven." vs. 6-13.

How glorious is the name of our God. It alone is excellent. His glory is above the heavens. We should be very careful how we take that glory to ourselves.

"He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord." v. 14.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." Ps. 149.

The phrase, "*all his saints,*" embraces not merely the saints which are alive when the Lord comes, but all the saints, the resurrected ones, and the living also.

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." Ps. 150.

God is our creator and preserver, and in the announcement of the angels to the shepherds, there is another grand event that calls for praise in the highest. The promised heir to David's throne is born, the Son is given, and the angels are inspired to raise the song of praise, "*Glory to God in the highest!*" That song of praise from angels and from men belongs to God. He made us, and not we ourselves.

For life, and all its blessings, we should praise God. But when we consider man's fallen condition—his lost estate, and the sacrifice that was made for him, and the gift of God's own Son, we are led to conclude that Heaven knows no greater love than is here manifested. If praise to God for the gift of our Lord Jesus Christ was inspired in the bosom of angels, well may it swell the breast of fallen man.

I think we have not always looked upon this subject in its proper light. Christ thought it not robbery to be equal with God. It is not well to lower the dignity of Christ. By him God made the worlds. Heb. 1: 1, 2. He was the divine Son of God. How he could become flesh and dwell with men, we may never know in this world—perhaps not in another. We may know what he has done; but there we shall have to leave the matter. He laid aside his glory, and lived a life of suffering, and finally upon the cross he died such a death as none of us can possibly die. Yes; the Father made a divine sacrifice in the gift of his Son. It is beyond the reach of language to express the nature of the gift.

He did all this to open a way for us to be washed from our sins, that we may be exalted to sit on his throne and reign with him forever and forever. No wonder the angels appeared to men and struck up this note of praise. When the work shall be accomplished,

when the conquest of his enemies shall be complete, then, indeed, there will be peace on earth. The multitude of the heavenly host, as they sang over the plains of Bethlehem, looked not only to the first advent, but also to the second. The prophets sometimes in a single verse describe both advents. Isa. 9: 6, not only speaks of the birth of the Son, but of the government resting upon his shoulders.

For our being we should be thankful. That we are here alive this day calls for praise to God. Life, even under all our trials and discouragements, is a blessing. And we have an additional reason to praise God, to raise our voices to him, that when we were lost, he gave his Son to die for us, and that he is now with the Father to intercede for us. His great heart is reaching out to us. He is calling us to him, and entreating us to accept his salvation. Glory to God in the highest, is language none too strong to properly express the feelings of every created intelligence in the universe.

And then, what he has promised to do for us calls for our highest praise. He will come again and receive us to himself. In his absence he gives us another Comforter, the Holy Spirit. Let praise to God go up from every heart, that he created us, and that he sent his Son to die for us, and to plead our cause at the Father's right hand, and that the Comforter has come to guide us, and console us, in our labors and our trials. Let us join with the angels in shouts of praise in the highest.

We say, then, that existence calls for praise to God, and that the gift of Christ, our eternal benefactor, calls for our praise. Has God bestowed upon us mental powers? Let us praise him. What have we that is not from God? It is robbing him to claim that our mental powers are our own. Have we physical strength? God gave it. Let his finger but touch us, and where is our strength?

Have you had your minds led to the truth of God? Has the minister of Jesus some freedom and power in speaking the truth of God? Let him, above all men, praise God. Are we kept from trials and dangers? Are we kept in the love of God? in the enjoyment of his Spirit? Do we feel an interest in his cause? For this we have reason to praise God. No matter how much knowledge, or piety, a man may have, it is of God's mercy and care.

Peter speaks to his brethren thus, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled; and that fadeth not away, reserved in Heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time."

The apostle is writing to Christians. He is addressing the strangers scattered abroad. No matter whether they were to be situated in Pontus, Galatia, Cappadocia, Asia, Europe, New York, or Battle Creek, wherever you are, you are kept by the power of God. Praise him for his protecting, guarding power.

Now I venture the statement, should God withdraw his sustaining grace from a soul, one single hour; should he say to his angels, Let him alone; the transition would be so great no man could endure it.

Should the Lord at once withdraw all support given to the mind by holy angels, Satan would come in with his forces, and the transition would be so great it would prostrate any mind.

Backsliding from God is not done in an hour. The present hour may develop the apostasy; but the apostate may have been for the last six months backsliding, so gradually does God withdraw his power, and the grace which keeps in the love of the truth.

We have all of us reason to praise God for the truth. I awoke this morning praising God. After I arose, I began to reflect, and to talk with Bro. Littlejohn on giving the glory to God. The season was profitable. We are in danger of taking the glory to ourselves. Self, self, self, is often made the subject of conversation, and of our efforts. I thank God that I have a disposition to love him. Why? Because God gave it to me. I never heard a more consistent evening prayer than that I have often heard Bro. Howland, of

Maine, offer—that God would keep his faith while he slept. It is dangerous for some to go to sleep. Should they lie down in faith and hope, Satan might steal it from them. We should pray in faith as we go to rest at night, that we may wake in the morning with our very being filled with hope and faith, and with the love of God. Oh! how much you have to praise God for. Have you life? Praise God. Have you hope? Praise God. Do the angels draw near when you pray? Does the Holy Spirit, the Comforter, warm up your heart in your prayer? Praise God. If the angels could praise God at the birth of Christ, how should you praise him, who have the truth of the first advent, and the glorious prospect of the second, near? There is glory in this subject. I'm getting happy. Glory to God in the highest.

We should avoid taking glory to ourselves. Especially those who handle sacred things should be careful. The minister who enjoys freedom in speaking the truth, should give glory to God. Has he done anything in the blessed cause? Let him praise that God who has given him power to labor. Have any a duty to labor in the church? Let them be careful to give the glory to God.

I read in Isaiah that God is jealous on this subject. Chap. 48: 11. "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Let me repeat it. The men who stand in the desk and declare the word of God with freedom and power, should not take glory to themselves, neither should the people praise them. If the people love and approve the language they use, no matter what is accomplished, they should give the glory to God. Every one connected with the work is a co-laborer with angels, with Jesus, and with God. Bro. Andrews, feed the sheep. Bro. Bell, feed the lambs. God bless you. It is a privilege to labor in this cause. Suppose you are not appreciated, and that you receive no credit for much of your self-sacrifice. God knows you are working for him. Suffer on, toil on, bear on. There is a crown of glory for the faithful.

And be thou admonished, oh, my soul! The subject of this morning has searched me, and searched me.* The influence of our talk, who can estimate it? But what power our talk has on ourselves! If our words have influence upon others, what power may they have upon ourselves! May God have mercy upon us all! Rather than receive praise from mortals for a moment, let us join in the song of the angels, and give glory to God. God help us to send our songs of praise up to him, whatever our position may be. In view of all he has done for me, the language of my heart is, "Glory to God in the highest!" Whatever my lot may be—whatever I may be called to pass through, to do, or to bear, may the language of my heart ever be, Glory to God.

This earthly court is a heavenly place to us to-day. A full tide seems to be setting heavenward. My spirit is triumphant in God. I cannot taper off this subject, but must leave it just where the angels began it, Glory to God in the highest! Amen.

The Day of the Lord will not Come without a Warning.

WHEN we go out and preach that the Lord is coming soon, and give signs that indicate it, we are often met with the declaration that no man can know anything about it; that the Lord may come to-morrow, or next year, or it may be a hundred, or a thousand years. Ministers often make this declaration. Let us look at this idea. They say the Lord may come to-morrow. Very well. Will they acknowledge that the people of God, or the world, has been warned of that event? Oh, no! They have not given such a warning, and that which the Adventists have given they do not believe is of the Lord, so that no one has been warned with regard to it. Yet they say, "The Lord may come to-morrow." This position, then, assumes that the day of the Lord will come without any warning to the righteous or wicked. Such a position is both unreasonable and unscriptural. God is long-suf-

* Sermon by Bro. Littlejohn on James 1: 26.

fering, not willing that any should perish. He always gives a fair warning to every one with regard to any danger, that the righteous may be prepared for it and be saved, and that the wicked may be without excuse. Take a few examples of the past. When the world in the days of Noah had become so corrupt that God could not endure it any longer, he might have opened the windows of heaven, and the foundations of the great deep, and deluged the earth with water in a day's time. But God did not wish thus to do. He chose a righteous man, told him what he purposed to do, and how he might be prepared for it. Him he made a preacher of righteousness to warn the whole world. One hundred and twenty years he preached, and all had an opportunity to hear and prepare if they would, but they did not. Then the Lord did what he had so thoroughly warned all that he was about to do. So it was in the days of Lot; and so with the Ninivites. In the time of Christ, the Jews had become so corrupt that the Lord proposed to destroy their city and their nation. But he did not do this without first warning them of the danger, giving them a chance to repent if they would, and giving the righteous an opportunity to escape that time of trouble. Forty years before it happened, Christ warned them that it would soon come, and gave them signs by which they might know when it was at hand.

These examples show that the Lord always warns the world of any great calamity that he proposes to bring upon it. At such times, his people are always informed with regard to it, and are taught what steps to take in order to save themselves. How much more then may we expect such a warning when that great day shall come for which all other days were made, the final consummation of all things, when time shall close and every man come to judgment. It is both reasonable and easy to be inferred from God's dealings with man in the past. Not only so, but there is abundance of scripture to show that this will be the case. Turn to Joel 2: 1, and we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is not only a prophecy, but a direct command which must be obeyed when the time comes.

This shows that God designs that a warning shall be given when that day comes. Some one will be raised up by the Spirit of God to deliver this message, even though they have to be raised up from the very stones of the earth.

Take another prophecy. Rev. 14: 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Here an angel has the gospel to preach to every nation under heaven, but angels do not preach the gospel—God's chosen men do this, hence this angel represents a class of men who shall preach such a message as this. And what is it? It is a mighty proclamation to all people that the hour of God's judgment is come. This prophecy will not fail. It must be fulfilled. When the time comes, the world must hear this message; and if they do, then it is plain to be seen that the warning must be given with regard to the judgment hour. Paul reasoned with Felix of the judgment to come.

He told the Athenians that God had appointed a day in the which he would judge the world. But this message says the hour of God's judgment *is come*, not *is coming*, or shall come; but it announces the fact to all the world that it is present. Most certainly this message relates to the last days, and cannot be proclaimed with truthfulness, only when the hour of judgment actually arrives.

This, then, settles the fact that there will be a warning in the last days to all the world with regard to the great day of God's judgment. Another fact is clearly stated many times in the Bible; viz., that there will be two classes in the last days,—one class will be watching, and waiting, and looking, for the Lord when he

comes. That day will not come on them as a thief. They will be saved. Then there will be a second class who have heard the warning, yet will be overtaken as a thief by the coming of the Lord. To them it will come unexpectedly, and they will be destroyed. Dan. 12: 9, 10. This relates to the last days, and says "the wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." To the same effect is 1 Thess. 5: 1-5. Here we find that the day of the Lord comes suddenly as a thief in the night upon the world, and they are all destroyed, while the righteous are not in darkness, and that day does not overtake them as a thief. So the same truth is taught in Matt. 24: 37: "As the days of Noah were, so shall also the coming of the Son of Man be." How was it in the days of Noah? God gave a warning to the world, faithful Noah believed it, knew when the flood was coming, and was prepared for it. The wicked world heard the warning, disbelieved it, and knew not when the flood would come till it burst upon them unexpectedly, and destroyed them all. So, says Christ, shall it be at his second coming. These scriptures all plainly teach that there will be a proclamation in the last days with regard to the coming of the Lord, and the end of the world. Such a proclamation is now going to the world, which is based on Bible evidence, as we believe.

D. M. CANRIGHT.

William Miller.

We find the following in the editorial columns of the *Advent-Christian Quarterly*:

"FATHER MILLER," as Adventists call him, was no ordinary man. But as the generation who knew him personally are fast passing away, we desire to put on record a brief sketch of his life and character from a source which cannot, to say the least, be accused of a prejudice in his favor. We copy from *Littell's Living Age* an obituary notice, originally published in *The Boston Atlas*, in December, 1849, on the occasion of the old man's decease. It is an opponent's tribute of respect to a man greatly abused and maligned:

"Mr. Miller, of Low Hampton, N. Y., somewhat celebrated for his views respecting the nearness of the advent, died at his residence on Thursday, the 20th inst., in his 68th year.

"He was born at Pittsfield, in this State, [Mass.] Feb. 15, 1782. When he was four years of age, his father removed to Low Hampton, Wash. Co., N. Y. At the age of twenty-two, he settled in Poultney, Vt., and was a deputy sheriff for that county. On the commencement of the late war with Great Britain, he received a captain's commission in the U. S. army, where he remained till the peace. He took part in the action at Plattsburg, where 1,500 regulars, and about 4,000 volunteers, defeated the British, who were 15,000 strong. After the close of the war, he removed to the place of his late residence, where for several years he held the office of a justice of the peace.

"Mr. Miller was regarded with much affection by his neighbors, who esteemed him as a benevolent, intelligent man, and a kind neighbor. For many years he was a most assiduous student of history and the Scriptures, in the study of which he became impressed with a conviction that the fifth monarchy predicted by Daniel to be given to the people of the saints of the Most High, under the whole heaven, for an everlasting possession (see Dan. 7), was about to be consummated. It becoming known that he entertained these views, he was importuned by many to write out his opinions, and afterwards to defend them in public. After refusing so to do for many years, he at length complied, and has been principally known to the public as a lecturer on prophecy. He thus describes his reluctance to appear in public, and the occasion of his first attempt:

"One Saturday, after breakfast, in the summer of 1833, I sat down at my desk to examine some point, and as I arose to go out to work, it came home to me with more force than ever, 'Go and tell it to the world.' The impression was so sudden, and came with such force, that I settled down into my chair, saying, 'I can't go, Lord.' 'Why not?' seemed to be the re-

sponse; and then all my excuses came up, my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon, for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied, that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him, but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted; and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden."

"From this time and onward he was pressed with invitations to present his views in many places, and traveled extensively throughout the Northern, Eastern, and Middle, States, and Canada, and labored almost constantly for the succeeding twelve years; but visited no place without first receiving an urgent invitation.

"He was disappointed in the fulfillment of his expectations in 1843,* and came out the next year with an *Apology and Defence*, acknowledging the want of accuracy in his chronological calculations, but claiming that the nature and nearness of the event was still sustained by scriptural evidence. In that belief he has since lived and died—worn out with the infirmities of age.

"He was a man strictly temperate in all his habits, devoted in his family and social attachments, and proverbial for his integrity. His brain was of large volume, and he was capable of great mental efforts.

He was naturally very amiable in his temperament; but when he thought he was unjustly represented, he often indulged in biting sarcasm on his revilers. His mental faculties were clear to the last, and he fell asleep joyful in the hope of a speedy resurrection."†

Directions for Reading the Scriptures.

[DEAR BRO. ANDREWS: I find a note to the student of God's word appended by Tyndale to his version of the New Testament. The suggestions seem to me very good. I copy a part of it, and if you think proper you will please give it a place in the REVIEW.—M. M. O.]

"TO THE READER.—Give diligence reader (I exhort thee) that thou come with a pure mind, and as the Scripture saith, with a single eye unto the words of health, and of eternal life; by the which (if we repent and believe them) we are born anew, created afresh,

*In all his published works he always stated the time as "about 1843."—*Ed. Atlas*.

† We heard "Father Miller" preach on this great subject, to an immense audience, one night in Philadelphia. His evident sincerity, earnestness, and simplicity, attracted to him our high respect. We think the success which marked his labors, notwithstanding his want of learning even upon his chosen subject, arose from his bringing prominently forward a neglected truth. And it is to be feared that his confident and ill-founded predictions as to the time will throw temporary discredit upon the great burden of many prophecies—the second coming of our Lord.—*Ed. Liv. Age*.

and enjoy the fruits of the blood of Christ; which blood crieth not for vengeance as the blood of Abel, but hath purchased life, favor, grace, blessing, and whatsoever is promised in the Scriptures to those that believe and obey God; and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers, and disobedient, which resist, and consent not in their hearts to the law of God, that it is holy, just, and ought so to be. Mark the plain and manifest places of the Scriptures, and in doubtful places see thou add no interpretation contrary to them; but (as Paul saith) let all be conformable and agreeing to the faith.

"Note the difference of the law and the gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promise of good things. All is not gospel that is written in the gospel book. For if the law were away, thou couldst not know what the gospel meant. Even as thou couldst not see pardon, favor, and grace, except the law rebuked thee, and declared unto thee thy sin, misdeed, and trespass. Repent and believe the gospel, as saith Christ in the first of Mark: Apply always the law to thy deeds, whether thou find lust in the bottom of thine heart to the law ward; and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust, (i. e., desire) do the deeds of the law. Apply the gospel, that is to say the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair, but shall feel God as a kind and merciful Father. And his Spirit shall dwell in thee, and shall be strong in thee; and the promises shall be given thee at the last, (though not by and by, lest thou shouldst forget thyself, and be negligent) and all threatenings shall be forgiven thee for Christ's blood's sake, to whom commit thyself altogether, without respect either of thy good deeds or of thy bad.

"WILLIAM TYNDALE,"

Who first printed the New Testament in English in 1525, and was martyred at Vilvoord, near Brussels, in 1536.

The Coming Doom.

"THE elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3: 10.

What will one day occur right in the face and eyes of a sneering philosophy, which declares it cannot be, is ably set forth, in an article on "The Relations of Geology and Theology," by Prof. R. D. Hitchcock, in the *Bibliotheca Sacra*, for July, 1868, who has recently said, "The earth contains within itself the agencies necessary to its dissolution by fire. Its crust is supposed to be several hundred miles thick, while the interior is in a state of fusion like lava. The three hundred active volcanoes on the crust are the breathing-holes of the internal fire. At present counteracting agencies prevent this lava from bursting forth. But let the order be issued for its liberation, and these vents will belch forth fire and desolation. The works of man, in which we take so much pride, may be crumbled in a moment by the concussion of the crust. Liberated gases may combine explosively with the oxygen in the air, so that the heavens should pass away with a great noise. 2 Pet. 3: 10. "And there are grounds of belief," said the late Prof. George Shepherd, in one of his published sermons on Matthew 24: 37-39, "that this great coming with fire is indeed not far before us. We have the same word for this greater coming with fire. And we have the fire; a world with all its caverns and bowels filled full of it; and it rages and presses against and shakes the crust on which we now stand, and it snorts out at all the openings in columns that reach to the clouds, and quantities that whelm vast tracts with the molten ruins. The whole world may disbelieve it—this uttered thing of God will be."

Long ago did the unerring voice of prophecy solemnly announce the conflagration and last mighty convulsion of our globe; (1) by the bursting forth of its elementary forces and internal fires and, (2), by the ignition of its aerial gases. And we are told in plain words who kindled the fire, and when, and where, and why it was kindled. These Scriptures are already quoted. It is the work of a sin-avenging Deity, whose mighty angels wait to bring the last throb, and blow up the last flames ere this sad earth, again as at the first, "shall all be Paradise." Nevertheless, worldly-wise and persistently-evil men love to deceive and be deceived concerning the approach of such a fearful day.—*The Coming Earthquake*.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, JAN. 25, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER TWELVE.

It is remarkable that each of the visions of Daniel bring to view either the coronation of Christ or that event which immediately precedes it, the close of his priesthood. Thus in Daniel 2: 44, we read:

"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

But in the seventh chapter the very manner and place of this event are given us. Thus when the prophet describes the act of the Father in taking the place of judgment, he represents the Son as being crowned at that tribunal:

Dan. 7: 13, 14: "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

How the kingdom thus set up in the days of these kings shall break in pieces all the wicked kingdoms of earth, is very plainly stated in Rev. 19: 11-21.

The coronation of our Lord is very distinctly marked in Daniel's fourth vision, as recorded in chapters 10-12. Thus we read:

Dan. 12: 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

The standing up of Michael is simply the commencement of the reign of Christ, as has been shown in a former article. This is followed by the great time of trouble which will be briefly noticed hereafter. But the third vision of Daniel, which says not one word respecting the coronation of our Lord, does distinctly mark that event which directly precedes it, viz., the closing act of his priesthood. Here is the record:

Dan. 8: 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Here is an event to transpire in the conclusion of this vision; in other words it occurs in the end of the gospel dispensation. The sanctuary to be cleansed at the conclusion of the new covenant dispensation, must be the sanctuary of the new covenant. A sanctuary implies of necessity a priesthood. The cleansing of the sanctuary is that event which completes the work of the priest who ministers therein. When, therefore, we read of the cleansing of the sanctuary at the end of the twenty-three hundred days, we understand that this is the closing event of the priesthood of the Son of God. It is of necessity a work which brings human probation to a close and marks the transition from the priesthood to the kingly office of the Saviour.

Paul tells us that there are two covenants, the old and the new. Gal. 4: 24. He tells us that the sanctuary of the old covenant was the tabernacle which Moses made like that one showed him in the mount. Heb. 9: 1-5; 8: 5; Ex. 25: 8, 9, 40. This tabernacle was a pattern of the heavenly temple. Heb. 9: 23, 24; Rev. 11: 19. When the temple was erected, some five hundred years after the time of Moses, a larger and grander building, indeed, that also was a pattern of the temple of God in Heaven. 1 Chron. 28: 11, 12,

19; Wisdom of Solomon 9: 8. But the sanctuary of the new covenant is this heavenly temple itself. Here are the words of Paul defining the new covenant sanctuary to be the temple of God where our High Priest is ministering for us.

Heb. 8: 1, 2: "Now of the things which we have spoken this is the sum; We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The temple of God in Heaven is, therefore, not only the great original which Moses and Solomon copied in erecting the tabernacle, and the temple, each in its period being the sanctuary of the old covenant, but the heavenly temple is certainly the new-covenant sanctuary. David and Jeremiah each mention this sanctuary in Heaven.

Ps. 102: 19: "For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth."

Jer. 17: 12: "A glorious high throne from the beginning is the place of our sanctuary." Comp. Rev. 16: 17.

No one will dispute that "the sanctuary" in the days of Moses was the tabernacle. Nor will they deny that 500 years later this gave place to the temple which was thence-forward, till its destruction, the sanctuary of the old covenant. It will also be freely admitted that with the new covenant came the great antitype of all this, viz., the temple of God in Heaven, which is the real sanctuary of the Lord. But it will be denied, by many, that this sanctuary of God in Heaven is brought into the vision of the prophet.

The ninth chapter of Daniel is a key to the eighth. A literal rendering of Dan. 9: 24, informs us that "Seventy weeks are cut off upon thy people and upon thy holy city." Then it is certain that not all the vision pertained to old Jerusalem. The period of 490 years belonged to that city, the place of the earthly sanctuary. But the remainder, viz., 1810 years, coming wholly within the gospel dispensation must pertain only to the sanctuary of the New Testament. And it is remarkable that the very verse which tells us how much of the vision pertained to the earthly sanctuary does present to our view the sanctuary of the new covenant in close connection with the introduction of the new covenant. Dan. 9: 24, 27. For one of the last events in the period of 70 weeks is the anointing of the most holy. This is not the anointing of the Saviour, for the term is literally, in Hebrew, the holy of holies; a plain reference to the sanctuary itself. This anointing was performed in the earthly sanctuary when the ministration therein began. Lev. 8: 10, 11. The anointing of the holy of holies at the end of the 70 weeks, cannot relate to the earthly sanctuary, which was no longer the sanctuary of prophecy, but must relate to the heavenly tabernacle which then became the sanctuary of prophecy. Its anointing was an event preparatory to Christ's ministering therein, just as the earthly sanctuary was anointed in both its holy places before the Levitical ministration commenced in it. We cannot, therefore, doubt that the last 1810 years of Daniel's 2300 relate to the sanctuary of the new covenant.

The objection that this sanctuary cannot be trodden down is met by the fact that the New Testament plainly declares that Christ, the minister of this sanctuary, is trodden under foot of wicked men. Heb. 10: 29; 8: 1, 2.

The further and final objection that it cannot in the very nature of the case ever be cleansed, is fully answered by the expressive language of Paul, who states that the heavenly sanctuary is to be cleansed for the same reason that the earthly one was. Heb. 9: 22, 23. In a former article we have seen that the cleansing of the earthly sanctuary marked the conclusion of the yearly round of service. Lev. 16. The services of the heavenly sanctuary are performed once for all. The cleansing of the sanctuary must therefore have its antitype only once, and that at the close of the priesthood of Christ. The 2300 days mark the time of that event. When this work is entered upon by our Lord, it is the concluding work of his priesthood, and the period for the finishing of human probation.

This work finishes our Lord's priesthood preparatory to his coronation. It takes place in the second apartment of the sanctuary. Lev. 16; Rev. 11: 19. As the session of the judgment by the Ancient of Days is the very place where the transition from Christ's priesthood to his kingly office takes place, we cannot err in placing the cleansing of the sanctuary in Dan. 8: 14, in the closest connection with the blotting out of sins at the Father's tribunal. Dan. 7: 9-14; Acts 3: 19, 20.

The Spirit of Prophecy.

ONCE, man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God and Christ and angels in Paradise, without a dimming veil between. Man fell from his moral rectitude, and innocency, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and his holy angels. Moral darkness, like the pall of death, has since cast its shadows everywhere, and everywhere the blight and mildew of sin has been seen.

Amid the general gloom and moral wretchedness, man has wandered from the gates of Paradise for six thousand years, subject to sickness, pain, sorrow, tears and death. He has also been subject to the temptations and wiles of the devil, so much so, that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway.

When all was lost in Adam, and the shades of night blackened the moral heavens, there soon appeared the star of hope in Christ, and with it there was established a medium of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and in visions. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12: 6.

The manifestation of the spirit of prophecy was designed for all dispensations. The Sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old. Enoch, the seventh from Adam, prophesied; and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last judgment upon the ungodly. Jude, verses 14, 15.

God spake to his prophets in the Jewish dispensation in visions and in dreams, and opened before them the great things of the future, especially those connected with the first advent of Christ, to suffer for sinners, and his second appearing in glory to destroy his enemies, and complete the redemption of his people. If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruptions in that church, it re-appeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist, "was filled with the Holy Spirit, and prophesied." Simeon, a just and devout man, who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of Jesus as "a light to lighten the Gentiles, and the glory of Israel." And Anna, a prophetess, "spoke of him to all them that looked for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God that taketh away the sin of the world."

The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among these was the gift of prophecy. After commissioning his disciples to go into all the world and preach the gospel, Jesus says to them, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they

shall lay hands on the sick, and they shall recover." Mark 16: 17, 18. On the day of pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a wonderful manner. Acts 2: 1-11. Luke, in giving account of his travels with Paul and others, when a quarter of a century of the Christian age had passed, after speaking of entering into the house of Philip, the evangelist, says: "And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus." Acts 21: 9, 10. Again, still later, we see the beloved John, in the Isle of Patmos, imbued with the spirit of prophecy in all its fulness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New-Testament record leaves us without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy these gifts have rarely been manifested; and for this reason professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading dominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as a reason why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fulness.

To this agree the words of the prophet, as quoted by Peter: "And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 17-20. The spirit of prophecy is here seen among the especial signs of the last days. Its revival in the last days was to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most prominent signs, in the sun, in the moon, and in the stars, and such wonders in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke.

Of all the blessings which God has bestowed upon his people, none have been as sacred, and as important to their welfare, as his holy law, and his holy Spirit. And none have been so well calculated to thwart the plans of Satan, and consequently, to stir his rage, as these. And when that people should arise in the last generation of men, who should be observing all ten of the precepts of God's holy law, and should recognize the revival of the spirit of prophecy, they might expect to feel that bitterness from their opponents, which can arise only from the direct inspiration of Satan. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

"The testimony of Jesus," said the angel to John, "is the spirit of prophecy." Rev. 19: 10. It is the keeping of the commandments of God, and the recognition of the revival of the spirit of prophecy by the remnant of the church, or the Christians of the last generation, that stirs the ire of the dragon. This "war is inevitable, and let it come."

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory, and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more so for his second advent.

God has never manifested his power to his people simply for their gratification; but according to their necessities has he wrought for them. Then we may safely conclude that as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets were to have power to show great signs and wonders, inasmuch that, if it were possible, they would deceive the very elect, our gracious God will bless and strengthen his fainting people with the gifts, as well as the graces, of the Holy Spirit.

JAMES WHITE.

"S. D. Adventists on the Sanctuary."

An individual in California has heard or read our views on the sanctuary and its cleansing, and attempts to trace them to an absurd conclusion, as follows:

"S. D. Adventists of Battle Creek say it is the heavenly sanctuary that is cleansed; if so, then it is the heavenly sanctuary and host that are trodden under foot. But by whom are they trodden under foot? It cannot be by wicked men, for they are excluded; then it must be by wicked angels, for good angels would not do it."

This, he thinks, "is enough to show the absurdity of S. D. Adventists on the sanctuary and host." But instead of this, I think it clearly shows that the above critic has but a very limited knowledge of the subject. This I propose to show in brief, by taking undisputed facts, and applying his argument to them; and if it proves faulty in regard to these, it cannot be of any force, or value.

Paul says in Heb. 6: 6, that certain ones "crucify to themselves the Son of God afresh, and put him to an open shame." The word for "crucified afresh," is defined to mean "crucify again." And it will be admitted that the Son of God was crucified but once on the earth; also that he had ascended to Heaven before the letter to the Hebrews was written. And that he was at that time "a minister of the sanctuary" in Heaven, is proved by chap. 8: 1, 2. Then by whom was he crucified again, after his ascension and entrance into the heavenly sanctuary? "It cannot be by wicked men, for they are excluded; then it must be by wicked angels, for good angels would not do it." But do wicked angels rule in Heaven, and crucify the High Priest in the sanctuary where he ministers in the presence of his Father? The same remarks hold good in regard to Heb. 10: 29, where the same words are used in regard to Christ, the minister of the sanctuary, that are used in regard to the sanctuary and host in Dan. 8,—"hath trodden under foot the Son of God." If they tread under foot the minister who is in the sanctuary, may they not also tread under foot the sanctuary in which he is ministering? "The host" refers to the worshippers. These were never admitted into the sanctuary in the past dispensation, and there is not a word of proof in the Bible that they are in this. They worship outside, while the Priest only goes into the sanctuary in their behalf.

But while men are caviling at our views of the sanctuary in Heaven, why is it that the thought never seems to strike them that something more than mere fault-finding at our faith is necessary on their part, if they would accomplish anything at all. Why not give us Scripture proof that the sanctuary is not in Heaven? Why not give a clear exposition of Paul's words in Heb. 9: 23, 24, in harmony with that whole letter, and show that it does not refer to anything in Heaven, and that it does refer to something on the earth? "Bring forth your strong reasons." J. H. W.

As a vessel is known by the sound, whether it be cracked or not, so men are proved by their speeches, whether they be wise or foolish.

Letter from Switzerland.

IN CHRIST OUR LORD, VERY DEAR BRETHREN WHITE AND ANDREWS: I proposed, a long time since, to send you a short report concerning the Seventh-day Adventists in Switzerland during the year 1869. I do this with more pleasure and with more encouragement because I know how you feel about this work, and that you take a holy joy in all that concerns the proclamation of the third angel's message and the preparation for the second coming of Jesus Christ. I have learned also of the great interest which is taken in us by the dear brethren who are in America. Their prayers, in union with ours, ascend without ceasing before the throne of grace, that the children of God may come out of Babylon to be strengthened and sealed, that they may be a people well prepared to meet the dear Saviour at his glorious coming. I think that the dear brethren and sisters in Christ will learn with pleasure the news of their brethren in Switzerland.

We have had great pleasure in being able to send you, according to your desire, one of our number, in the person of our dear Bro. Ertzenberger. He has told you how much we are rejoiced, and how thankful we are to God because he has enabled us to know the present truth, and also of our strong desire that this truth may spread and grow in Europe.

Our hearts are very much encouraged to learn by Bro. Ertzenberger that you work without ceasing for the dissemination of this truth in Europe, and that the dear brethren of America take this great and holy work to heart. Be blessed, very dear brethren in Christ, because you understand Luke 14: 13, 14, so well.

Since the departure of our Bro. Ertzenberger, we have no missionary who labors personally in the field of this mission. But every brother and sister, who have received the message, have it in their hearts to proclaim it, according to their ability, in the place in which God has placed them. However, we have reasons to praise God. We could do but little, but it has been abundantly blessed. During this year, fourteen have been baptized. There are still several others who keep the Sabbath of the Lord, and are desiring baptism.

Although the proclamation of the third angel's message was not known in Switzerland before Bro. Czechowski came, we believe that many are now engaged in the study of the prophecies, believing that the end of all things is at hand. Many expect and say, if this work (the mission of the Seventh-day Adventists) is of God, it must go forward.

Dear brethren, continue to pray for us, that we may grow in sanctification, that our light may shine, that we may be worthy to bear the light of the truth; and at last that we may enter through the gates into the holy city, to meet with you, where there is no separation, to sing the song of the Lamb.

Praise God, we have not had much to suffer, and have had the privilege of meeting for prayer every Sabbath, and to meditate on the holy word. We feel the necessity of living in union with God and doing his holy will. We feel also to pray that God may send faithful laborers into his vineyard. Rom. 10: 11-15.

It is with much pleasure that we have learned that perhaps you can send a missionary with Bro. Ertzenberger. You know that a prophet is not honored in his own country, and that the Lord says we must be prudent. Matt. 10: 16. See also 1 Cor. 9: 22. We believe in following the word of God, that we may have his blessing abundantly.

We are rejoiced to know that you will keep our Bro. Ertzenberger till the Conference, in May. He has, in this way, opportunity to learn more perfectly the present truth, as well as the English language; so that he may be able to translate with facility your books.

We are strengthened in faith by your love for the work of the Lord, and by all that you have done for us. Dear brethren, receive our sincere thanks. May the Lord bless you abundantly, is our prayer. Pray for us. Allow me to refer you to Heb. 13.

Your brother in Christ. ALBERT VUILLEUMIER.

Report From Iowa.

My last report was in regard to our excellent camp-meeting. From that time I remained at home five or six weeks, preparing for winter and finishing my house.

From Nov. 26 to Dec. 5, was at Talleysrand. This small church came out under Bro. Cornell's labors last winter; and has not received the amount of labor during the summer that could have been profitably spent, as all our time was taken up with the tent. I endeavored to raise the standard of present truth before them as well as I could; and trust the labor was profitable. Most of those who came out are holding on and seem in earnest to advance with God's people.

Sabbath and Sunday, Dec. 11 and 12, I was at Brighton. We expected to have a large meeting, and that the brethren from Washington, and Pilot Grove, and other places, would be present. But we had such a thaw and rain-storm that it was well-nigh impossible to travel at all. I never saw the going worse. So our meeting was nearly a failure, and it was closed Sabbath. We will try again, and perhaps Providence will be more propitious. Most of the brethren are still firm, and others are favorable. The following week I labored at Richland where the tent was last pitched the past season. Found most of the friends still firm, though some have given up, of whom we had hoped better things. Some ten or twelve are keeping the Sabbath. Sold some fourteen dollars' worth of books. The going was very unfavorable, and the weather cold. The following Sabbath and Sunday I was at Knoxville. Bro. Canright came over from Monroe and met with us. Our meeting was not as good as I had hoped. We had but little freedom of spirit in speaking the word. We had a business meeting Sunday afternoon. Five were disfellowshipped who had fully apostatized; we also passed the following preamble and resolution, for the purpose of raising the standard of discipline.

Whereas, The Bible plainly teaches the obligation of assembling together and exhorting one another, and the duty of every member of the church participating in these duties and privileges, therefore *Resolved*, That we as a church consider the habitual neglect of attending meeting, or taking part therein, without a good reason, a sufficient ground for church labor. And we hereby agree to sustain the elder of the church in all legitimate efforts to carry this resolution into effect.

It is firmly believed that the carrying out of the above resolution would be salutary in many churches. It would either bring a lot of delinquent members to a sense of their obligations, or leave them where they belong, on the outside of the church. Pursuing the course that some do, the church can do nothing to benefit them, and they are no benefit to the church. Such a partnership might as well be broken up.

At Bro. Canright's request, I went with him to Monroe and remained a week. Tuesday, Dec. 28, the debate between Bro. C. and Mr. Johnson, United Presbyterian, commenced on the life and death question. This subject has been much agitated in that community for several months past. Mr. J. preached against the "Soul-sleepers" several months before Bro. C. came to the place to hold lectures. And there was a very bitter prejudice existing in the minds of the community against us on account of our views on this subject. Mr. J. was the man the people wanted to have meet Bro. C., as he was a learned man and supposed to be very able. The debate continued through six sessions, and closed prematurely by Mr. Johnson's candidly admitting he could not meet the arguments brought forward by Bro. Canright, and he said he thought it would be better to frankly admit this than to struggle on through the mud, pretending to meet the arguments before the people when he felt that he could not fairly do so. He made this frank and candid admission before a house packed full of people, many of whom had been very boastful and self-confident a little before, that Mr. J. would entirely finish the "Advents;" and also in the presence of five or six of the popular ministers who had come from the neighboring towns to give aid and counsel. We could not respect the candor of the man who would make such an admission under such circumstances. This sudden turn astonished us all, the more because up to the last session

when it occurred, Mr. J. and all his supporters had seemed in very good spirits, and acted as if they expected to gain the victory. It seemed to us God's hand was especially manifested at this point of time. And to his name be all the glory.

Sabbath and Sunday we had excellent meetings. Several of the brethren were over from Knoxville and Sandyville, and our spirits were refreshed. It seemed to me the truth had taken hold of some there who would yet honor the cause of God. I believe some thirty or forty are keeping the Sabbath. We trust the work there is onward. Bro. C. is building a house there for himself. And we hope God will abundantly bless him in his efforts to advance his cause.

GEO. I. BUTLER.

Sandyville, Jan. 3, 1870.

REMARKS. The action of Mr. Johnson, as stated above, is in the highest degree honorable to him. It is considered very honorable to succeed in debate; and such it is if men win success by bringing out the truth, and not by any resort to unfair means. The truth is a mighty auxiliary, and when we succeed by its aid, the credit is due to its powerful assistance. But for any man in the heat of debate, when he sees that he has not the truth on his side, to come out frankly and own that fact, is an act that not one in a thousand has moral courage to perform.

Ed.

Report from Ohio.

I LEFT Battle Creek for Ohio, Dec. 13, 1869. Stopped to visit my parents and relatives near Jackson, for three days. I had one good meeting in the neighborhood. The Lord helped me to speak to those among whom I have lived in my younger days. Sabbath and Sunday, the 18th and 19th, I held five meetings with the church in Bowling Green, Ohio. This was a profitable season for all; and it will prove of lasting benefit to all, if they will perform the vows that were there made. My own soul was watered while I tried to encourage them on in the heavenly journey. Everywhere I go, I hear those who profess the truth, make many resolutions to be more diligent and earnest in the work. Satan hears your vows, and determines to head you off, and cause you to break them. The struggle begins. You succeed, it may be, for a few days, to maintain your word. Soon some cares of the world are pressing hard upon you, and you hasten away from the place of prayer to attend to them. Your soul is dark. You wonder why. Satan has gained the victory, and is throwing his darkness over you. How artful he is, and how easy are you overcome. When shall we heed the admonition to cut loose from the world, and trust alone in the Lord? Who will go through to the heavenly city?

At Clyde, Dec. 21, 22, 23, I had three meetings. This church have had a great privilege since the Camp-meeting. A greater responsibility rests on them now, because of the opportunities they have had to learn more perfectly the will of God. I fear there are some among them that do not see this. Not an individual of this church should rest satisfied till they have an undoubted evidence of their acceptance with God. It will be a dreadful thing to be deceived and fall short at last.

At Melmore, Sabbath and first-day, the 25th and 26th, I enjoyed six good meetings. The most of those who accepted the truth at this place last summer, are steadfastly advancing in the truth, and in the reforms. I think there will be a little band here that will love the present truth. Go on, dear friends, in the truth, and continue to struggle against the foe unto the end. Victory will be yours if you continue to persevere.

Wednesday, Dec. 29, I began a course of lectures in Bro. Gnilford's neighborhood, Castalia, Ohio. I have given fourteen discourses. At first our congregations were not large, owing to the bad weather, and some prejudice. Everything is better now. Many of those who now come have thrown away their prejudice, and have a decided interest in what they are hearing. We have help from the Lord in speaking the truth to them. We hope for a good work here. Pray for us.

I. D. VAN HORN.

Castalia, Ohio, Jan. 10, 1870.

Report From Bro. King.

BRO. WHITE: As requested, I have visited Mecosta, first, in September, and found some eleven holding on to the Sabbath. Some were trying to live, and some were far behind; and it needed something to stir them up. I held four meetings, and we hope, to some profit. Again, in Oct. 8, with Bro. and Sr. Strong, and Bro. Maynard, which Bro. Strong reported. Nov. 13 and 14, in company with Bro. Olmstead, held five meetings under somewhat unfavorable circumstances; the Methodists having a quarterly meeting in the house we expected to occupy. Still we had a good attendance, and a deep interest was manifested through all the meetings. There were thirteen Sabbath-keepers present; three that met with the few for the first time. We tried to impress upon the minds of the people the importance of making a thorough work, by keeping God's law, and to cleanse themselves from all filthiness of the flesh and spirit, so that they might be adopted into the royal family. First-day, after a short service, we repaired to the river where three were buried with their Lord by baptism, and we trust arose to walk in newness of life. Then the ordinances of the Lord's house were attended. It was a solemn time. Then we helped them to organize s. b. They are poor, so the sum is not large, something over \$30.00 a year. They are in an unorganized state. I think it would be advisable for Bro. Byington to visit them as soon as convenient, and set things in order. I will take him there, and assist him all I can. I feel that there is yet a work to be done there, if the brethren and sisters live so that they may be a shining light. There are some good souls in Mecosta. Bro. Byington may write me, and then we will make arrangements if he goes to visit them.

S. H. KING.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Kellogg.

DEAR BRETHREN AND SISTERS: I wish to tell you of the joys of my heart, and what I have seen of the work of the Lord here in California. For years I have desired to have the message of the third angel preached on this coast, and several years ago, by the aid of books and a few lectures, succeeded in gathering a few, some fourteen, in San Francisco, who kept the Sabbath and received a larger part of the truths we love. But I had not strength, wisdom, nor faith, enough to follow up the work successfully; and while none of those who then came out have given up the Sabbath, yet death, removal, and interest in the Baptist church, to which several belonged, has prevented us from having any Sabbath meetings in San Francisco for several years. God has visited this coast in mercy, in sending Bro. Bourdeau and Loughborough here with the message. I have not been with those brethren until within the last month; during which time I have visited the companies of commandment-keepers whom they have raised up; and I can say of a truth, My heart has been made glad, and I have felt grateful to God in witnessing how he has owned the labors of his servants in giving them souls for their hire. I found a goodly company of Sabbath-keepers at Petaluma, Santa Rosa, Healdsburg, and at Sebastopol. Those brethren and sisters, many of whom never professed religion before, seem to be real earnest in the work of preparing to meet the Lord. Have I not reason to praise the Lord? Yes, and I will praise him; for he has set my feet in a large place. The Lord has heard my prayers and wrought for me in a very special manner, so that I am free, not only in spirit, but also from all business entanglements, and can now in a small way assist Bro. Loughborough and Bourdeau in the work of the message. Pray for me.

Your brother in Christ, M. G. KELLOGG, M. D.
Santa Rosa, Sonoma Co., Cal.

From Bro. James.

DEAR BRETHREN AND SISTERS: Allow me to say a few words through our good paper by way of encouragement. I often think of the lonely ones that are scattered abroad and wish that I could sometimes take them by the hand and speak a few words of encouragement to cheer them on their way. How discouraged and downhearted we get sometimes when sore trials press upon us, and how apt to forget that we might have Jesus for a friend and comforter.

How willing he is to soothe our troubled feelings if we only lean upon his loving arm. Oh! let us prepare to meet our dear Saviour. Let us often ask ourselves, Am I prepared to meet him with joy? Oh! the unspeakable bliss that meeting will afford to the overcomer. Blessed reality! to lay down the cross and take up the crown. Dear brethren and sisters, let us strive together for that happy inheritance, and not lose sight of "the blessed hope." S. O. JAMES.
Warren Co., Iowa.

From C. A. Sanford.

DEAR BRETHREN AND SISTERS: I am trying to overcome my besetments and get ready for the coming of my blessed Saviour. I am trying to take hold of this work in earnest. I want to make sure work for eternal life. I realize that I am a poor, sinful creature; prone to wander from God, unless guided by the Holy Spirit continually. I have done many things that were wrong, but I believe I have sincerely repented of all my wrong doings, and I feel that God has forgiven me. I humbly ask all whom I have in any way wronged or grieved, to forgive me as they hope to be forgiven. I am determined by the grace of God to try to overcome and go through to the kingdom.

Cannot some of our preachers make it convenient to come and give a course of lectures in this place? I believe good might be done here. C. A. SANFORD.

Will Co., Ill.

From Bro. Pack.

DEAR BRETHREN AND SISTERS: I feel it as much a duty to speak through the REVIEW as to speak in meeting. I am deeply impressed with the truth of the near coming of Christ. I think the time is very short and we have no time to lose in making our calling and election sure. We are near the sealing time, and it is a very solemn time; for the seven last plagues will follow, and then our destiny is forever fixed. We have then no mediator between God and us. How necessary then for us to be every day prepared. Let Christ's words ring in our ears, "What I say unto you, I say unto all, Watch." "Watch and pray that ye enter not into temptation." Let us also remember that the last days are to be perilous days. While the wicked are drinking of the cup of unmingled wrath of God, the saints are drinking of the cup of suffering that our Saviour drank, and are being baptized with his baptism. But if we suffer with him we shall also reign with him. Oh! what consolation is in these words. Let us pray for each other that when the storm of wrath descends, and the floods of persecution arise, we may stand steadfast.

Yours in hope of eternal life,

SAMUEL W. PACK.

From Sr. Lucas.

DEAR BRETHREN AND SISTERS: Being alone, and thinking perhaps that a few thoughts from one that is striving to keep the commandments of God and the faith of Jesus, would cheer some lone one, I thought I would pen a few lines for the REVIEW. I can truly say that I never have felt more like living out the truth than I do at this time. Eternal life looks blessed. I would know and do the righteous will of my Heavenly Father. I want to go through to Mount Zion with God's remnant people. Sometimes the way looks dark, and I feel almost discouraged; yet how thankful I am that at such times I can go to Jesus in humble prayer. He has promised never to leave nor forsake his children. Dear brethren and sisters, how good it is to trust in the

Lord! I can truly say that the Lord has been very good to me. In my darkest hours he has never left me for a moment. His sweet and gentle Spirit has comforted me in trial and in affliction. Oh, how much I owe to Jesus!

"Jesus paid it all,
All to him I owe.
Sin had left a crimson stain,
He washed it white as snow."

Dear brethren, let us be of good cheer. Earth's stormy voyage of sorrow is most over. The reward of the righteous is but a little in the distance. Soon, if faithful, we shall hear it said from the lips of Jesus, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Pray for me, dear brethren and sisters, that my faith fail not, and that I may meet you on Mount Zion.

JANE LUCAS.

Cumberland Co., Me., Dec. 17.

From Bro. Price.

DEAR BRETHREN AND SISTERS: I take my pen in hand to tell you that I am not discouraged in the good cause of the Lord. I feel like holding on in the service of my God. Though my lot is that of the lonely ones, yet I feel that I am not alone, that God is ever near me and has not forsaken me. And while I am trying to do his commandments, he gives me strength to walk in the way that pleases him. God be praised for his goodness to poor me! When I was wandering away from him, trampling his mercies beneath my feet, he called to me by his ministers and told me what to do that I might please him. I do feel truly grateful to God that my ears ever heard the sound of the third angel's message, and that my heart was soft enough to try to obey. I do feel like doubling my diligence in serving my God; for he has been very good and kind to me in reproving me of my wrongs. When I have wandered from the way or done that which was not pleasing to him and my brethren, and made confession from the heart, he has ever been ready to strengthen me and give me of his Holy Spirit. It is eleven years last July since Bro. Cornell was at Decatur City, Iowa, where I heard the precious truth. The truth is indeed precious to God's humble people; and as the light is increasing on the truth, God grant that his people may see it and have strength to live it out.

Yours in hope,

WM. E. PRICE.

From Sr. Stebbins.

"Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?" Ps. 94:3, 4. These words have been the meditation of my heart for a time in the past in consequence of the deep trial which we, as a people, are passing through. But I look in the word of God, knowing that therein are found words of comfort and consolation to the desponding; and I cast my eye upon these words, which seem to impart new hope and courage to my mind. The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Job 20:5.

We know, according to the word of God, that the triumphing of the wicked is short. We meet the evidences daily. We see the Scripture fulfilling before our eyes. Yes, truly, we are living in perilous times—a time when Satan, the adversary, is going about, seeking whom he may devour; and, if it were possible, deceiving the very elect. He is very angry, knowing that his time is short. When he is defeated in one place, he will rush to another post. He rejoices if he succeeds in destroying one soul. But when trials and afflictions come, we have One upon whom we can lean. His help is sure. He will stand by us if we will but trust in him. Our Saviour did not leave his disciples without first imparting words of comfort to them. And we, down here in the end of time, can lift up our heads and rejoice, knowing that our redemption draweth nigh. Soon, if faithful, we shall receive the promised reward. Yes, soon, very soon, we shall drink of the "fountain of life," behold the "Lamb" that was slain for us, and remain with him

forever, even forever and ever; free from the toils and afflictions to which we are subject in this life; free from the temptation of the great adversary, with which we now have to contend. Is not this enough to inspire new hope and courage within us? We expect to pass through trials deep, and afflictions sore, before the close of time. We expect it; we are looking for it. If I am permitted to remain, I expect to behold it. But oh! shall I be able to stand? We feel that even now we are passing through severe trials, and indeed we are; but it is nothing in comparison to what is before us. A feeling of sadness, and deep mourning, has come over us. The Lord keep us, that we may profit by our afflictions, and come out as gold tried by the fire. Oh! that we may ever be enabled to walk honestly before the Lord, that if we are persecuted, it may be for righteousness' sake. The Lord will have a pure people fitted up for his coming and kingdom.

I feel truly that we are living in the sifting time. Oh, solemn thought! I fear and tremble lest I, too, may be sifted out. I feel to plead with the Lord more earnestly for more grace, strength, and courage, that I may be able to stand, and have a shield and shelter in the day of his great wrath upon the ungodly. The language of my heart to-day is, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51:10. I want to be cleansed and purified, my garments made white in the blood of the Lamb. And while I pray to be purified, I would not forget to ask for strength sufficient to endure the purifying process. I want to be at peace with my Lord when the solemn decree shall go forth: "He that is holy, let him be holy still; and he which is filthy, let him be filthy still." I feel that that time is very near at hand, much nearer than we realize. Dear brethren and sisters, let us take new courage, and begin now to serve the Lord with all our heart, might, mind, and strength. "Our help is in the name of the Lord who made heaven and earth." Ps. 124:8. Truly, it will be but few that will be saved. The Lord help me, that I may be one of the few that shall overcome, and go through to the end.

Your unworthy sister, striving to enter through the gates of the New Jerusalem and partake of the "tree of life."

AMELIA A. STEBBINS.

Patter Co., Pa.

From Sr. Shaw.

DEAR BRETHREN AND SISTERS: I feel it a privilege as well as a duty to speak to you through the REVIEW; to acknowledge the benefit I have received in attending the camp-meeting, and other privileges I have enjoyed. I have been encouraged and strengthened, and have experienced in some degree the love of God in my heart, and have realized his blessings, and feel that I do in a measure realize the time in which we live, and what we must be to receive eternal life. I have a desire and a determination to follow on to know the Lord, whom to know aright is life; for he is the way, the truth, and the life. Never did the truth look so precious to me as now; and I hope to be sanctified through it, that I may be found a perfect overcomer. But I often fear; for I feel and realize how frail is human nature, how deceitful and desperately wicked the heart is, so prone to do evil, that I often say in my heart, Lord, who shall be saved? who shall escape the unmingled wrath of God which is soon to be poured out upon a guilty world, and stand acquitted before God? This is for us to decide; then let us be up and doing, forsake the world with its lust and pleasure, and choose that better part which cannot be taken away. We can secure a heavenly inheritance if we perseveringly try. Is it not worth striving for? My prayer is that I may have the Holy Spirit to guide me into all truth, protect me from every evil, and help me to overcome temptation, and bear the trials and cares of this world. I want to press forward with my heart fixed on Christ, and be found worthy of a place among the redeemed of the Lord. Yours in hope,
LYDIA JANE SHAW.
Wyoming Co., N. Y.

The closet is a nursery for piety; and wherever there is a declension in its duties, there will be a declension of religion in the heart.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 25, 1870.

AN INTERESTING LETTER.—The readers of the REVIEW will be interested in the letter from Switzerland, published this week. The spirit of fervent piety, and sincere love of the truth, manifested in this letter, indicate that the third angel's message has taken deep hold of their hearts. One of the most interesting points in the matter is the fact that this letter was translated from the French by Bro. Ertzenberger, who could not speak a sentence in English on his arrival here last June. We have abundant reasons to thank God in the behalf of the church in Switzerland, for we cannot fail to see his hand in this movement. The "Swiss Mission" has become an important part of our work, and we expect to see it cheerfully sustained by those who have the interest of this cause in their hearts.

THE ATONEMENT.—The excellent work of Bro. Waggoner entitled *The Atonement*, is worthy of the most extensive circulation. It is a work of deep reasoning, and of clear convincing argument. Though the subject is one that requires thought and attention on the part of the reader, it is so treated that every one who takes delight in the important themes of the Bible, will be greatly interested in the perusal of this work. It sheds great light on the relation between the law and the gospel; and it explains with clearness the principles upon which forgiveness is extended to penitent sinners. We would be glad to place this book in the hands of every candid, thoughtful, no-sabbath man in our country. We do not see how any such person can arise from its perusal with other than a deep conviction that the moral law, *i. e.*, the code contained in the ark beneath the mercy-seat, was shown by the death of Christ to be immutable in its nature, and universal in its obligation. We earnestly recommend to our friends that they make a general effort to place this work in the hands of all that class of no-law people who are really candid, and who are without persons of studious disposition. Send us lists of the names of such persons, with the post office address of each, and 20 cents for every name, and we will send the work post-paid to all the names thus sent. Will not our friends take an interest in this matter?

The Abolition of the Papal Government in 1798.

THIS was not the work of Napoleon Bonaparte, as sometimes represented. It was effected by General Berthier, acting in the name of the French Republic. France was at that time under the control of what was called "the Directory," a body of five men, of whom Bonaparte was not one. The Directory was overthrown by him, Nov. 9 (18th Brumaire), 1799.

Here is what the *Encyclopædia Americana* says of the capture of Rome, and the overthrow of the papal government, by Berthier:

"In January, 1798, he received the chief command of the army of Italy, and was ordered by the Directory to march against the dominions of the pope. In the beginning of February, he made his entrance into Rome, abolished the papal government, and established a consular one." Vol. 2, p. 81, article, Berthier.

Correspondents, please remember that it was Berthier, and not Bonaparte, who did this work; and that Berthier was not the general of Bonaparte at that time.

Worship.

ONE of those elements which must always enter into acceptable worship, is submission to God. He can never accept an offering at our hands while we ourselves refuse to bow before him our own hearts. Obedience to God's revealed will is another element of true worship. That is not worship which consists in the performance of acts which God never commanded. Nor can our acts of outward obedience be the acceptable worship of God, unless our hearts rightly enter

into them. The honor of God must be the highest object in view. And men cannot seek the honor of God alone unless they do truly love him. The love of God must be shed abroad in their hearts by the Holy Spirit. Then they can offer hallowed fire before the Lord. How little of pure worship is offered from our dark world! How few are guided in their worship by the truth of God! And not even all of these are deeply imbued with the sanctifying influence of the Spirit of Christ. All who enter the city of God will be the worshipers of God. But this great lesson is to be learned in this present life.

Patient Continuance in Well-doing.

THIS one sentence reveals the secret of the overcomer's success. Steady, constant, persistent effort in right-doing is sure to win. The acts we are able to perform may be humble; but if every one of them is right in the sight of God, they will tell wonderfully upon the final result. In fact, simple adherence to this one grand idea, "Patient continuance in well-doing," will certainly secure to us a place with Christ upon his throne. When we can do an important work for the cause of God, let us be sure to do it at any sacrifice to ourselves. But let us never stand idle, waiting for such a kind of work as seems to us one of magnitude and importance. If we cannot do some great thing for the Lord, we can always find something of smaller consequence. Because the only act that we can perform is a very humble, lowly deed, so small that it seems of comparatively little importance, let us never stand idle, waiting for work of greater consequence. Little do we know the results that may flow from our acts of obedience to God. Nor is this our business. "Go work in my vineyard," is the mandate of the great Master. The providence of God indicates our work. Our own nature would crave some great thing to do. But cheerful, active obedience to the humblest duties of the religion of Christ may be in the sight of God the most acceptable work that we can perform. Certain it is that when self-advancement and self-dignity are out of the account, and the honor of God and the well-being of men are sought by us, and that with singleness of heart, our acts are always acceptable unto God. Let us be active in the vineyard of the Lord. Our time is passing with great velocity. Soon it will be gone forever. Let us not waste an hour waiting for some great thing to do for the honor of God. The secret of all such conduct is the honor of self. If Providence calls us to small and humble acts, and calls others to things of great consequence and importance, what is that to us? Our business is to do the work assigned us by the Lord. Those whose lives are filled up with patient continuance in well-doing, shall certainly have it said to them at the last day, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Question.

WHAT do you understand by, "Ye shall not have gone over the cities of Israel till the Son of Man be come"? Matt. 10: 23. Was not the commission given in the first part of the chapter, *after* the resurrection of our Lord? Had they power to cast out devils, to heal the sick, and to raise the dead, before his resurrection?

P. W. B.

1. In Luke 10: 1, we learn that our Lord sent out the seventy, two and two, into every city where he designed to come. From this we infer that the twelve were sent out in like manner, and that they would not complete their mission till he should overtake and join them in their labors.

2. Our Lord had not been crucified when he sent out the twelve; for in his conversation with them in Luke 22: 35, which was just prior to his crucifixion, he asks them if they lacked anything when he sent them out without purse and scrip. This was at the expiration of the first commission, for he there revokes it.

3. That they had power to heal all manner of diseases is evident from the commission itself as given in the first verse of the tenth chapter of Matthew; also from Luke 10: 17, which states the fact that even the devils were subject to them through the name of Christ.

"Our Faith and Hope"

Is deferred this week in consequence of a severe cold, and press of matters in general. In its place is given this week some off-hand remarks reported by Bro. Waggouer. I knew nothing of the reporting until the written report was handed me the following day. Thanks to the reporter for gathering up these crumbs.

JAMES WHITE.

Bro. Lawrence writes from Palermo, Kansas, under the date of Dec. 28, as follows: "I have given eight discourses here. There is a good interest on the part of some, and a strong prejudice on the part of others. The interest has increased from the commencement, and prejudice is giving way. I have had no books to offer until this evening." Also under date of Jan. 4, he says: "A few have decided to keep the Sabbath, and others are convinced. The work moves slowly in Missouri and Kansas. The people are slow to act. I am doing the best I can. My prayer is, that the will of the Lord may be done, and that his blessing may attend the word. Pray for me."

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

The next Quarterly Meeting of the Seventh-day Adventists of Greenbush, Mich., will be held at the usual place of meeting, at the house of Bro. David Sevy, Sabbath and first-day, Feb. 5 and 6.

Feb. 4, we purpose to devote to fasting and prayer; that the Lord may revive his work in our hearts, as individuals, and as a church, that we may be prepared to withstand the perils of the last days. Let all who know their names to be on the church book, be present, or report. This church is determined to rise. All are invited. Will Bro. King and Olmstead be present, or some other preacher?

O. B. SEVY, *Church Clerk.*

The next Monthly Meeting for Western New York, will be held at Lancaster, the second Sabbath in February.

W. H. EGGLESTON, *Clerk.*

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays; which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. Mrs Mary West 37-1, H S Lay 36-1, John Hannon 37-1, H Goodrich 37-1, J A Ives 37-1, A Eldred 37-1, L Veits 37-1, Sarah Boynton 37-1, Martha M Hassen 37-1, D J Burroughs 36-1, Mrs Isaac Priestly 37-1, Susan F Wells 37-1, Mrs M Chapman 36-1, Hosea Ballou 37-1, O S Sitt 37-5, Eld Porter Case 37-1, R C Ashley 32-1, H E Bebes 35-16, O A Heath 36-2, B C Newell 37-1, L G Whitford 37-1, M W Steere 36-1, O M Nichols 35-1, S N Mead 36-1, C Allen 34-1, J V Perkins 37-1, W J Hardy 36-1.

\$2.00 each. Wm James 37-1, H M Zenar 36-1, A Nellis 37-1, Peter Mott 37-4, H H Bramhall 37-1, C A Washburn 36-23, A Wilbur (two copies) 36-9, S Hastings 36-12, E A Woodruff 37-1, J Curry 36-3, J Stanhope 37-1, L Harr 37-1, A S Osborn 37-1, A Remley 37-1, O R McKune 37-1, A M Pillsbury 36-1, J E T Nichols 36-19, Mary Hall 36-7.

Miscellaneous. C Smith \$1.00 36-1, E Smith 2.60 35-1, J A Hoyt 50c 35-13, Mrs N Carter 50c 36-1, Harriet White 1.74 36-20, Wm Warters 6.00 37-1, Mr Day Knight 50c 35-21.

Cash Received on Account.

J W Raymond 30c, A W Smith \$5.50.

Books Sent by Mail.

A A Bradford \$3.00, Margaret Langdon 25c, John Hanson 65c, Wm L Jaycox 25c, J Hackett 50c, S A Phillips 25c, J Hadley 25c, H M Zenar 25c, H W Lawrence 55c, J M Green 25c, J Valentine 1.00, W James 1.00, S Hastings 1.60, Mrs C S Mott 50c, C K Farnsworth 88c, Mrs C Eldred 22c, Mrs S McGeock 22c, L Veits 22c, Jas Edwards 22c, Mrs M Hillabrant 22c, S Hastings 2.00, Sarah E Elder 50c, Eld Lewis 25c, H L Crandall 1.12, James S McCord 4.50, J G Sterling 50c, H G Buxton 60c, W M Elwell 25c, N V Hull 1.00, C K Barrows 25c, John Lindsay 25c, A C Warren 50c, Anna Vroman 25c, Geo Atkins 10c, Mrs M Fisher 35c, Wm Carpenter 3.25, J I Spalding 25c, J A Driver 45c, J N Robacker 45c, Wilson L Driver 45c, Mrs Kenley 60c, J B T Nichols 8c, J N Longborough 6.90, W D Williams 25c, F C Castle 22c, H Hiliard 44c, H F Phelps 50c, M W Steere 25c, G W Strickland 25c, A DeCray 3.25, J Carter 27c, Miss E Phillips 25c, A S Hutchins 60c, J W Raymond 3.50, A W Smith 2.50, H C Wilkinson 25c, J Du Bois 50c, Mrs A M Beniamen 50c, Mrs B Wright 78c, E P Butler 1.12, H F Phelps 50c, M A Berry 75c, Geo Shryock 25c, M J Bartholf 40c, W Wilson 25c, G Castle 78c, A E Stutzman 60c, A Frost 10c, O W Comings 2.24, Harriet White 86c, Mrs H W Kellogg 1.12.

Owosso Camp-meeting Expenses.

Ira Andrews \$5.00.

Received on Book and Tract Fund.

Electa Richmond \$2.50, M J Chapman 3.00, Susan E Tuttle 3.00, O W Comings and wife 7.00.

Foreign Missionary Fund.

Joseph Clarke \$5.00, S Vincent 5.00, Mrs S Vincent 5.00.

Michigan Conference Fund.

Church at Gaines \$34.00, Jackson 53.00.